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## NOTES ON OLD ENGLISH POEMS

1. Genesis B 473 ff. (*ac mōste . . .*) *his lif āgon, / hyl-do Heofoncyninges hēr on worulde, / habban him tō wāron witode geþingþo / on þone hēan heofon.*

This new arrangement of l. 474 f. by Graz (in *Festschrift für Schade*, 1896), is no doubt the right one, but the sense assigned by him to *tō wāron* 'in Aussicht (haben)' (cf. *tō hyhte habban*) is not supported by any evidence, the real meanings of the noun *wār* being 'compact, agreement, pledge, protection'. Moreover, such an expression would hardly have been used in connection with *witode*. It seems to me far more likely that *tō wāron* is merely the familiar O. S. formula *tō wāron* 'in truth, certainly, indeed' (cf. Gen. B 681 *wār*, 652 *wārlice*), which corresponds to the O. E. phrase *tō sōðe* as found in Gen. B 570). That the original reading of l. 475<sup>b</sup> was different from that exhibited in the MS., is clearly proved by the alterations made, it seems, by two different hands (*þo* standing on an erasure, and the *e* of *witode* added, according to Sievers, by the official corrector of the codex), and it requires no great ingenuity to restore conjecturally the prototype: *habban him tō wāron wuldor* (or *wynne*, O. S. *wunnia*) *geþinged / on þone hēan heofon*.<sup>1</sup> The adjectival participle *witod*, a synonym of *geþinged*, might first have been added, by way of a gloss, above the line, and after being placed by mistake in the text proper it would naturally have given rise to further modifications of the wording. It should be mentioned, by the way, that this very common idiomatic use of *witod* 'appointed, in store' is found in the Heliand also, though its meaning has been strangely missed in all editions:<sup>2</sup> *thār siu iro nīðskepies / uuitodes uuānīt* 1878.—Gen. B 470 (*wesan on*) *worulde*, it seems necessary to add, is a scribal blunder for *wuldre*, just as Phoen. 386 *wunian in worulde*; see Jour. E. Gmc. Phil. VI, 198.

<sup>1</sup> I note that Grein, *Sprachschatz* I 472, suggested the possibility of *witode* [*tīres*] or [*wuldres*] *geþingþo*, and Ettmüller thought of *him tō wāron witode wynna geþingþo*.

<sup>2</sup> In his latest edition, however, Behaghel has removed the comma after *nīðskepies* at the instance of Trautmann.

2. Gen. B 589 f. *oð þæt hire on innan ongan / weallan wyrmes gepeaht*. Andr. 768 *brandhāta nīð / wēoll on gewitte, weorm blāðum fāg*. Gen. A 899 (*mē nādre beswāc . . . .*) *fāh wyrm þurh fægir word*, 903 *þā nāðran sceōp Nergend ūsser*, / *Frēa ælmihtig fāgum wyrme / wīde sīðas*. Hel. 1877 *sō samo sō the gelouuo* (blundering variant *glauuo*) *uurm*, / *nādra thiū fēha*. Cambr. Psalter (ed. Wildhagen) 90. 13 *ofyr nāðran and fāgum wyrme* (varr. *fāgwyrme*) = super aspidem et basil(1)iscum; Vesp. Ps., Jun. Ps. (ed. Brenner) *fāgwyrme*. A comparison of these passages tends to show that the *weorm* of Andr. 769 is to be interpreted in the light of Gen. B 590 *weallan wyrmes gepeaht*, and that *fāh* (*fāg*) means 'variegated' in Gen. A and Andr. as well as (*thiū fēha*) in the Heliand passage, so that Grein's translation of *weorm blāðum fāg* 'der Wurm dem Glücke feind', which Krapp seems to endorse, will have to be abandoned. Could *blāðum* be used adverbially = 'gloriously, wonderfully'?

3. Gen. B 623 ff. *Swā hire eaforon sculon æfter lybban : / þonne hīe lāð gedōð, hīe sculon lufe wyrcean, / bētan heora Hearran hearmcwyde and habban his hyldo forð*. The universally accepted change of *hire* to *his* (i. e. Adam) and the inclusion of these lines in the devil's address to Eve would certainly seem to justify Ettmüller's animadversion: 'inepta . . . . Satani commemoratio de Adami propagine mihi videtur.' But the MS. reading *hire* (possibly meant for *hira*) is a clear argument in favor of making the speech end with the preceding line (622) and regarding the passage in question as one of those favorite interspersed moralizations of the poet, cf. 297 *swā dēð monna gehwīlc . . . .*; 634 *bið þām men full wā . . . .*; 594 *ne wearð wyrse dēd . . . .*. In this instance, the deceitful solicitation of the tempter is made the basis of an orthodox comment on the relation that should exist between God and the progeny of the first pair.

4. Gen. B 701 ff. *þæt hēo on his willan spræc, / wæs him on helpe handweorc Godes / tō forlāranne*. By supplying [*lēofne mannan*] after *forlāranne* we obtain satisfactory sense and meter and are further enabled—though not compelled—to take *handweorc Godes* as the subject of the clause. The change of *hire* to *him*, which was objected to by Grein (Germ. X 417),

Wülker, and Piper, is manifestly demanded by the context, since the phrase *wæs on helpe* could not be used absolutely, and a pleonastic reflexive *hire* in this case would be open to serious doubt.

5. Gen. B 707. *pe him þæt wif wordum sægde*. To remedy the metrical status of this line, Holthausen inserts *ofta* (presumably = *ofto*, Hel. 1515) after *wif*, Behaghel adds the colorless and metrically questionable *wærlīce*, Graz rearranges 707<sup>a</sup> to *pe þæt wif tō him*, but fails to explain the use of *tō* in connection with *sægde*. I would suggest that the original reading was *pe him þæt wif weðum wordum sægde* ('suavibus verbis'). The cause of the omission of *wēðum* (O. S. *wōðium*) by the scribe would not be far to seek.

6. Gen. B 812. *unwered wādo*. The obvious way to account for *wādo*, which could do duty neither as accusative<sup>3</sup> nor as genitive, is to take it as corruption of *wādon* (cf. 330 *wæro* corrected to *wæron*) or *wādum* (perhaps *wædū* > *wædu* > *wādo*; cf. 941 *wādum gyrede*), as is also proved by the O. S. text: *unuuerid mið giuuādi*.<sup>4</sup>

7. Attention may be called to a few minor Old-Saxonisms in Gen. B which do not yet seem to have been noticed. 617 f. *Saga Ādāme, hwilce þū gesihðe hæfst, / þurh mīnne cime cræfta*. The feminine gender of *cræft* (*cræfta* is acc. pl., parallel with *gesihðe*), unknown in O. E., agrees with O. S. usage. (See Holthausen § 299, n. 3 on the threefold gender of *kraft*.) —331 *on þā hātan hell*. The form *hell* need not be changed (with Ettmüller, Dietrich, Sweet) to *helle*, considering its good O. S. standing (Holthausen § 285, n. 1), cf. Hel. 4446 *an thea hētan hel*, (3388), 2511 *an thena hētan hell*. In 792<sup>b</sup> the O. S. *hell* (O. S. Gen. 2<sup>b</sup> *nū maht thū sean thia suarton hell*) has been made into *helle* (*gesyhst þū nū þā sweartan helle*), but in this place as well as in 312<sup>b</sup> and 529<sup>b</sup> the form *hell* would be better from a metrical point of view (Graz,

<sup>3</sup> The accusative of "specification" (so Piper), two genuine Gothic examples of which have been established by Curme (Jour. E. Gmc. Ph. X 372) is, of course, out of the question.

<sup>4</sup> It seems permissible to state that independently of Holthausen (E. St. XXXVII 203, Beibl. XVIII 204) I arrived at the following two more or less likely emendations in the text of Gen B: 574 *swā wit him bū tū [nū] / an spēd spreca*; 648 *spōn* (or *spēon*) *hyge Euan*.

*Metrik*, p. 98).— 621 f. *pēah hē his wyrðe ne sīe / tō ālāetanne þæs fela hē mē lāðes spræc*. The construction and phraseological use of *ālāetan* is distinctly O. S., cf. O. S. Gen. 65 *that thū mī ālātas lēðas thingas*, Hel. 100 *that sie Uualdand God / lēðes ālēti*, 1567, 1616 f., 5036. — 609 *se forhātena*, a *hapax* (in meaning), looks quite suspicious and may very well be from an O. S. *forhwāten* 'damnatus', cf. O. S. Gen. 77. I would add that the not unnatural explanation of *āhwet* 406 (*āhwet hīe from his hylðo*) as *āhwēt* = *āhwæt* from an O. S. type \**hwātan* (\**āhwātan*?) was suggested to me by Braune's remark on *forhwātan* in his *editio princeps*, p. 258, before I came across Symons's reference (Z. f. d. Ph. XXVIII 149) to Cosijn's nearly identical view of the case. Possibly the formation *āhwātan* is due to the translator, cf. 304 *ācwaeð* (= *proscripsit*?) *hīne þā from his hylðo* (Gen. A 1032 *ādēmest from duguðe*).<sup>5</sup> Another, but probably too easy, solution of *āhwet* would be to emend it to *ācwið*.—A non-O. E. vocable is *landscipe* 376, = O. S. *landskepi*. (O. E. *landsceap* quoted from Andr. 501 has been shown to be a ghostword, the MS reading being *on landsceare*.)—The strengthening of the negation by *mid wihte* (*wihti*) is peculiar to Gen. B (381, cf. 428) and Hel. (219 f., 299, 935, etc.); the isolated *tō wuhte* Gen. B 839 is not quite analogous to Hel. 1371 *te uuihti ni dōg* (= *ad nihilum valet*).<sup>6</sup> — *bysen* in the sense of 'command, pre-

<sup>5</sup> Napier, O. E. Glosses, 1,4845 *fordēman* = *proscribere*.

<sup>6</sup> The use of *onwenden* 431 *sīððan bið him se wela onwended* (403 *oðwenden*) has been recognized as Saxon (*an(d)wendean* = Ger. 'entwenden') by Muller and Sievers (Beitr. XI 363 f.). Blickl. Hom. 195.26 *ne þearf sē nāfre wēnan þæt hē* (i. e., *Godes frēondscipe*) *him onwended weorpe* might seem to offer a parallel, but *onwenden* may just as well mean here 'turn aside, overturn, destroy' (see Wand. 107, Ruin 25).—*brāde līgas* 325, *þā brādan līgas* 763 has the appearance of a Saxon phrase (Hel. 2461 *brēda lōgna*, cf. 1501 *brēd baluuūiti*; also Musp. 58 *denne daz preite uuasal allaz varprennit*), but Wulfst. 188. 3 has likewise *brāde liggas*.—*ærendian* 665, which has been repeatedly claimed as one of the continental elements, is well-known in O. E. prose, and possibly occurs in poetry also (see M. Ph. II 145).—*cræft* in the sense of 'host,' 402 *mid his engla cræfte* (cf. 269), O. S. *kraft*—the equivalent of O. E. *mægen* = *virtus*—is foreign to O. E. poetry; prose instances are Oros. 52.29 *Mēða cræft and heora duguð gefēoll*; 46, 31 pl. *cræftas* = *iuventus*; (Oros. 56.7 *mid eallum hiera cræftum* (*him be-*

cept' 533, 651, 680 corresponds exactly to the O. S. *ambusan*, Hel. 901, 2451. — *rihtan* = 'erect, set up' appears to be confined to Gen. B 749 *rihte rodorstōlas* and Hel. 5532 *galgon rihtun*.—The construction of *ongyldan* = 'pay for,' 'be punished for' with accusative, 295 *sceolde hē pā dāð ongyldan* does not seem to be supported by any conclusive O. E. example, but is paralleled by the use of O. S. *an(t)geldan* both in the Heliand and in the O. S. Genesis.—Furthermore, it does not seem improbable that the isolated *gād* Gen. 236 (by the side of the regular *gāð*) owes its vowel to the parallel O. S. form-*gēdea* (cf. 774 *gērād*, 797 *gerād* = O. S. Gen. 7 *giried?*).

It should be noted that several of the "Old Saxon" words of Gen. B occur in the Old Norse also. Thus *sceaða* 'injury' (recorded only once in O. S.: Wadstein 53,32), O. N. *skaði*; *sīma*, O. N. *síma*; *þegnscipe* in the sense of 'allegiance', O. N. *þegnskapr*; *bodscipe* (*gebodscipe*), O. N. *boðskapr*; *abal* Gen. 500, O. N. *afl* (the O. E. spelling suggests indeed continental origin, though no O. S. equivalent can be found; two instances of *woruld-afol* occur in late O. E.); *strīð* 'contest, strife' is to be compared to the O. N. adjective *strīðr*, 'firm, stubborn, vehement' (and the noun *strīð* 'grief, affliction'); *herra* (*hearra*, *hierra*), O. N. *herra* (*harre*). The last mentioned noun, *hærra*, *hearra*, *heorra*, in the *Battle of Maldon*, *Judith*, and *Edward's Death*—it is of importance to remember—was regarded by Kluge (Beitr. IX 448) as an indubitable Norse loan-word. Of course, the O. S. origin of the very frequent *herra* of Gen. B is not to be called in question; but supposing the date of Gen. B to be really as late as G. H. Gerould has tried to prove (M N L. XXVI, 129 ff.), it would be quite legitimate to reckon with the possibility in general of Scandinavian influence on its language.

I beg to submit in this connection whether the curious *forweard* Gen. B 788 may not be a 'blend' of *forew(e)ard*

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*twēonum winnende wæron*) is = totis viribus).—The uncompounded *stōl*, which is not found in other O. E. poems, occurs in Gen. B and Hel. (Sievers), but likewise in O. E. prose.—The noun *lēn*, O. S. *lēhan* is recorded in no poetical texts except Gen. B (601, 692) and O. S. Gen. (173), but it frequent in O. E. prose.—Prose instances are cited in B.-T. of *heardmōd*, *lygen*, and *wāwa*.

'agreement, compact, covenant' and *forword* 'fore-word, stipulation, agreement',<sup>7</sup> which latter is mentioned by E. Björkman, *Scandinavian Loan-Words in Middle English* I, 12 as one of the possible "translation loan-words" from the Old Norse. At any rate, whatever the origin of this O. E. *forword*,<sup>8</sup> the interpretation of the unique *forweard* of Gen. B 788 (which is commonly held by mere conjecture<sup>9</sup> to be an adverb, 'in future', 'continually') as a noun carrying the meaning of *foreward*: *forword* seems to me in perfect agreement with the context: *gif hīe wolden lāre Godes, / forweard fremman* 787 f.; cf. *þæs þū gebod Godes, / lāre lāstes* 571 f., *nū hīe wordcwyde his, / lāre forlēton* 730 f.

8. Gen. A 869. Neither the retention of the shadowy *sceaðen* nor the foisting in of *sceame* (Ettmüller, Grein, Wülker) can be commended. But the simple change of *sceaðen* to *sceande* (cf. 874 *sceonde*) sets the passage right: *lēafum þecce // scyldfull mīne / sceande, is mē sāre, // frēcne on ferhðe*. As to the caesural separation of *mīne* and *sceande* and the syntactical pause within the half-line, I would refer to Gen. 72 *seomodon swearte / sīðe, ne þorfton // hlūde hlīhan*; 906 *þū scealt wīðeferhð / wēr[i]g þinum // brēostum bearm tredan / brād[r]e eorðan*; 16 *saegdon lustum lof / heora Līffrēan // dēmdon Drihtenes / dugepum, wāron // swīðe gesēlige* (the MS. pointing in this case is clearly not 'metrical'); 2704 *þæt Sarra mīn / sweostor wāre*. It is possible that *frēcne* 870 stands for *frēcne* (Gen. 2262 *frēcne*), for which see Förster, E. St. XXXIX 321.

9. Christ and Satan 479. *þæt hē āfyrhte eft*. Accepting the explanation of *eft* as a blundering repetition of *eft* in l. 478 and the correction of *āfyrhte* to *āfyrde*, I propose the following reading: (*and wintra feola wunian mōston, / eorlas on ēðle, oð ðæt eft gelamp,*) *þæt hē āfyrde [foldbūendum] / fēond*

<sup>7</sup> Cf. Liebermann's *Gesetze der Angelsachsen*, p. 220: *forewarde* (pl.), interchanging with *forword* (both nouns meaning "Vertrag").

<sup>8</sup> G. Walter, *Der Wortschatz des Altfriesischen* (Münchener Beiträge z. rom. & engl. Phil., no. 53), p. 31 cites Frisian *forword* 'contract' among the legal terms designated as "friesisch-niederdeutsch-niederländisch."

<sup>9</sup> Only slight support can be derived from Heliand 976, 4350 C *forwerdes* (*forwardes*), M *forðwardes*.

in *firenum* 'that he, the enemy, removed it (= *ēðel*) from men.' See *Phoen.* 5 (*foldan scēat*) *āfyrred is / þurh Meotudes meakt mǎnfremmendum*.

10. *Phoenix* 407 f. *wurdon tēonlice tōpas idge / āgāled*<sup>10</sup> (MS. *ageald*) *æfter gylte*. I venture to ask the question whether there may not be a connection between the still unexplained *idge* and the equally mysterious *icge* (*gold*) *Beow.* 1107 and *incge* (*lāfe*) *Beow.* 2577. A definite answer is far from easy.

11. *Judith* 287 ff. The various attempts to restore the proper reading of these lines (see Cook's latest edition, pp. 14, 25; Foster, p. 47 f.) have fallen so far short of a successful solution that Cook thought l. 287 to be "desperately corrupt". It is true the insertion of *nū* has all the appearance of a conjectural stopgap, and the current emendation of l. 288 *þe [wē lāfe] sculon losian samod* is not only doubtful on metrical grounds but clearly incompatible with the meaning and construction of *losian*. But a hopeful step in the right direction was surely taken by Kluge (in his *Lesebuch*, 1888), who printed l. 287 f. (as far as *losian*) as one expanded line,<sup>11</sup> inserting however *nū* after *sculon*. Now if we substitute *nȳde* for *nū* (bearing in mind the frequency of the combination *nȳde sculan*), we arrive, I think, at a satisfactory text: *þæt þære tīde ys // mid niðum nēah geðrunge, / þe wē sculon nȳde losian, / somod æt sæcce forweorðan*.<sup>12</sup> It should be added that *niðum* is, after all, probably meant for *niððum*, as seen already by Rieger and Grein (*Sprachsch.* II, 292). The spellings *niðas*, *niða*, *niðum* (sometimes presumably due to scribal confusion with the plural of the better known *nīð*) are quite common, and the phrase *mid nið[ð]um*, exactly parallel to *mid yldum*, *mid mannum* should not be objected to, though it may seem to us devoid of meaning (see *M. Ph.* III 447), cf. also *Judith* 33 *oð þæt fīra bearnum / nēa[l]āhte niht sēo þȳstre*.

<sup>10</sup> This emendation has been anticipated by Trautmann (see Schlotterose's edition).

<sup>11</sup> So also Kaluza, *E. St.* XXI 383.

<sup>12</sup> *Ælfric's Judith*, ed. Assmann (Grein, *Bibl. d. ags. Pr.* III 104), 61 *ðonne hī swyltende samod forwurdon*.



12. It is saying nothing new to remark that the second part of *The Wanderer* (l. 58 ff), which contains general reflections together with bits of ripe counsel and proverb wisdom, is a reservoir of current motives and, to some extent, of conventional phrases. But it will not be amiss to mention—without discussion—a homiletic passage or two showing a very close agreement with portions of the poem.

The lines in commendation of the golden mean, 65 ff., *wita sceal gepyldig, / ne sceal nō tō hātheort nē tō hrædwyrde, / nē tō wāc wiga nē tō wanhȳdig, / nē tō forht nē tō fægen nē tō nīðfulle nē tō flitgeorne nē tō felawyrde nē ealles tō hlagole* are found to recur with some variations in the preacher's address, Wulfst. 40. 16ff.: *ne bēon gē ofermōde nē tō wēamōde nē tō nīðfulle nē tō flitgeorne nē tō felawyrde nē ealles tō hlagole nē eft tō āsolcene nē tō unrōte; nē bēon gē tō rance nē tō gylpgeorne nē fāringa tō fægene nē eft tō ormōde*. The same form of admonition: Wulfst. 253. 4ff. *ne sȳn wē tō gifre nē tō frece nē tō firenlustgeorne nē tō æfestige, etc.*

Again, the enumeration of the different ways in which the bodies of the departed chiefs and retainers may happen to be disposed of, Wand. 80 ff.: *sume wīg fornōm, / ferede in forðwege; sumne fugel opbær / ofer hēanne holm; sumne se hāra wulf / dēaþe gedælde, sumne drēorighlēor / in eorðscræfe eorl gehȳdde* presents an unmistakable resemblance to passages like Blickl. Hom. 95. 14 ff.: *āwecceap ealle þā līc-homan of dēaþe, þeah þe hīe ār eorpe bewrigen hæfde, oppe on wætere ādruncan, oppe wildēor ābiton, oppe fuglas tōbāron, oppe fixas tōslitan*; Wulfst. 183. 12 ff. *swā hwæt manncynnes swā eorðe ār forswealh, oððe fȳr forbærnde, and sē besencte, and wilde dēor fræton, and fugelas tōbāron, eall þȳ dæge āriseð*. A number of other parallels have been instanced in my paper 'Aeneis und Beowulf', Arch. f. d. Stud. d. n. Spr. CXXVI 359. (But see also Grimm, *R. A.* 40 ff.)

The classical *ubi sunt* formula fitted, it is true, to a content suggestive of Germanic heroic life, Wand. 92 f. *hwār cwōm mearg? hwār cwōm mago? hwār cwōm mappumgyfa? / hwār cwōm symbla gesetu? hwār sindon seledrēamas?* (cf. e. g., Blickl. Hom. 99. 23 ff., Wulfst. 263. 21 ff.; Kluge, *E. St.*

VIII 472 f.; B.-T., Suppl., sub *cuman*<sup>13</sup>) need no longer be dwelt upon; see Bright, M L N. VIII 94.

A distinctly interesting parallel of another kind connects our poem (not in any direct way, of course) with the Hávamál. Wand. 108 f. *hēr bið feoh lāne, hēr bið frēond lāne, / hēr bið mon lāne, hēr bið mæg lāne*; Háv. 75, 76 *deyr fé, / deya frændr, / deyr siálfr it sama*. To this analogue, which seems to have been first noticed by R. M. Meyer,<sup>14</sup> other passages occurring among the admonitions of the famous Eddic poem could be added. Hav. 14 (15): *þagalt ok hugalt / skyli þjóþans barn / ok úgdiarft uera*; 6 *At hyggiandi sinni / skylit maþr hræsinn uera, / heldr gætinn at geþi. / þá er horskr ok þogull, etc., cf. 28 (29); Wand. 69 ff.: . . nē [sceal] nāfre gielpes tō georn, ær hē geare cunne. / Beorn sceal gebīdan, þonne hē bēot spriceð, / oþ þæt collenferð cunne gearwe / hwider hreþra gehygd hweorfan wille, cf. 112 ff., also 12 ff.*

13. I hope I shall be pardoned for pointing out another very curious coincidence. The account of Attila's death, Jordanes, *De origine actibusque Getarum*, ch. 49 cannot fail (in spite of the obvious differences) to call to the reader's mind the circumstances attending Holofernes's death and its discovery, Judith, ch. XIII f., O. E. Jud. 61 ff. As the story of Judith need not be quoted *in extenso*, the first part of Jordanes ch. 49 only is herewith subjoined. Qui, ut Priscus historicus refert, exitii sui tempore puellam Ildico nomine, decoram ualde, sibi in matrimonio post innumerabiles uxores, ut mos erat gentis illius, socios eiusque in nuptiis hilaritate nimia resolutus, vino somnoque gravatus resupinus iaceret [cf. Judith XIII 1 Holofernes iacebat in lecto, nimia ebrietate solutus, O. E. Jud. 67 *gefēol ðā wīne swā druncen / se rīca on his reste middan, swā hē nyste rāða nēanne / on gewitlocan*], redundans sanguis, qui ei solite de naribus effluebat, dum consuetis meatibus impeditur, itinere ferali faucibus elapsus

<sup>13</sup> The same phraseological use occurs in Greek, e. g. Jl. 13, 219 f. ποῦ τοι ἀπειλὰ / οἴχονται;—Par. Ps. 78.10 *hwær cōm ēower hālig God? ubi est deus eorum?*

<sup>14</sup> *Die altgermanische Poesie nach ihren formelhaften Elementen beschrieben*, p. 321 f. In Detter-Heinzel's edition of the Edda, II, p. 111 there is besides a reference to Eccles. III 19: idcirco unus interitus est hominis et iumentorum.

eum extinxit. Ita glorioso per bella regi temulentia pudendos exitus dedit. [O. E. Jud. 63 *pær hē sceolde his blæd forlēosan / ædre binnan ānre nihte*]. Sequenti vero luce, cum magna pars diei fuisset exempta, ministri regii triste aliquid suspicantes *post clamores maximos* fores effringunt [Judith XIV 9 *hi*, qui in tabernaculo erant, venientes, et ante ingressum cubiculi perstreptentes, excitandi gratia, inquietudinem arte moliebantur, ut . . . Holofernes evigilaret; O. E. Jud. 269 *hi ðā somod ealle / ongunnon cohhetan, cirman hlūde . . . hogedon . . . āweccan hira winedryhten*], inveniuntque Attilae sine ullo vulnere necem sanguinis effusione peractam . . . Tunc, ut gentis illius mos est, *crinium parte truncata* informes facies cavis turbavere vulneribus. . . [Judith XIV 14 vidensque cadaver absque capite Holofernus in suo sanguine tabefactum iacere super terram, exclamavit voce magne cum fletu, et scidit vestimenta sua, cf. XIV 17; O. E. Jud. 280 *hē pā lungre gefēoll / frēorig tō foldan, ongan his feax teran, / hrēoh on mōde, and his hrægl somod*]. It is of interest to note, by the way, that the tearing of the hair is original with the O. E. author, whereas the Latin source furnished the tearing of the garments (thus, e. g., also Gen. XLIV 13 *scissis vestibis*, IV. Reg. XVIII 37; Ful. 595 *ongon his hrægl teran* = scidit vestimenta).<sup>15</sup>

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<sup>15</sup> Job I 20 tunc surrexit Job, et scidit vestimenta sua, et tonso capite corruens in terram, adoravit.